

## *“Jesus Only” or Unitarian Pentecostalism*



*John D. Hannah, PhD*  
*Experience: Distinguished Professor of*  
*Historical Theology,*  
*Dallas Theological Seminary*

We begin our lecture today with the topic of the “Jesus Only” or Unitarian Pentecostalism. But before we get there, let me begin with sort of a summary view of where it is that we have come this far. Emergence of the classical Pentecostal movement from short-term Bible institutes and Azusa stable was in many ways a turbulent and difficult process. The movement was early beset with grave difficulties, organizationally and theologically, as it sought to emerge and gain solidarity and respectability.

Already a few of the tensions have been highlighted, and it became increasingly apparent that unity within the movement was all but impossible. For instance, leadership tended to lapse into fanaticism, an emotional excess that early marked the movement with negativism. Second, Pentecostal and holiness factions often were involved in bitter strife in the churches, both in this country and on the mission fields, particularly as we illustrated it with the Christian and Missionary Alliance. Wesleyan and non-Wesleyan heritages clashed over the exact nature and order of sanctification as seen in the finished work theory advocated by the Baptist Durham of Chicago. That, of course, was the subject of our lecture last. This clash, that is, the finished work theory clash, did not divide the newly formed Assemblies of God, which was latitudinal on that point and did not have a doctrinal statement that spoke to either side of that issue. Vinson Synan in his very excellent history says, “In the end, the Pentecostal Movement split into two equal factions over the issue or the question of sanctification with about one half of the churches and members siding with the Finished Work partisans and the other half maintaining the traditional Wesleyan second work.”

So what I tried to argue in our last lecture was this, that there are two blurring traditions that enter the movement called the Assemblies of God, which was founded in Hot Springs, Arkansas, in 1914.

There were those of a Wesleyan heritage who came into the Pentecostal experience with two distinct works of grace, salvation and sanctification, and added a baptism with the evidential sign of tongues. Later, however, people of a non-traditionally Methodist Wesleyan heritage, such as the Baptist Durham of Chicago, came into the experience of the baptism of the Spirit not as a third work of grace but as their second because they conceive that salvation and sanctification were one in the same thing occurring at the same time. So they did not have a third work of grace called baptism; they had a second work of grace called baptism.

Some harmony was brought to these factions as they joined the Assemblies of God in which that issue was not made divisive. With their broad doctrinal statement, three-steppers and two-steppers, as they're commonly called, could labor together in their common interests. Now the issue before us today, the "Jesus Only" or Unitarian Pentecostalism, was such a massive issue that it did divide the classical Pentecostal movement. And it will divide them into Trinitarian Pentecostals and Unitarian Pentecostals of a classical variety. This is that story.

The emergence of a debate over theology proper called "Jesus Only" or the Unitarian controversy will divide early Pentecostalism. Whereas the Pentecostal movement was latitudinal enough to absorb both sides of the finished work issue, this, quote, "new issue," unquote, would bring a deep cleavage and about one-fourth of the movement became Unitarian. The emergence and consequences of this issue upon the development of Pentecostalism is the focus of our lesson.

Pentecostal Unitarianism is actually modalistic monarchianism or patripassionism, a view of the Trinity or a view of Christ, pre-existent Christ, popularized by Noetus of Smyrna, Praxius and Sabellius of the early third century. The first article of the United Pentecostal Church creed states, and this is the largest of the white Unitarian Pentecostal bodies, the creed states this way, "The God-head, this one true God, has revealed Himself as Father in creation through the Son in redemption and as the Holy Spirit by emanation." So the "Jesus Only" movement says that Jesus is the Father, that the Holy Spirit is Jesus, that there is one God, and this one God manifests Himself in three personages, not simultaneously but each individually.

Now the emergence of "Jesus Only" doctrine. California gave the Pentecostal movement its greatest impetus in April of 1906,

and just seven years later, in April of 1913, it was the site of a revelation that brought a major wedge in the emerging movement. The occasion for the rise of the "Jesus Only" movement was a worldwide Pentecostal camp meeting, April 15 through May 15 in 1913 at Arroyo Seco near Los Angeles. The meeting assumed a Trinitarian bent, and a Mrs. W. B. Wordsworth Etter was the main speaker.

Wordsworth Etter was a very famous female preacher within early classical Pentecostalism and a faith healer. Her prominence in the movement is not as great as, say, Aimee Simple McPherson or Kathryn Kuhlman later, but her stature as one of the first major preachers, faith healers within classical Pentecostalism, is only now being more fully understood. Huver in his book called *The Origin of the Assemblies of God* writes, "Many people were miraculously healed as she prayed for them in the name of Jesus." That phrase is important to us. "During a baptismal service outside the tent, the speaker, R. E. McAllister of Ottawa, Canada, mentioned that the apostles invariably baptized their converts once in the name of Jesus Christ and that the words Father, Son, and Holy Spirit were never used in Christian baptism." McAllister apparently was not advocating a qualified Unitarianism or delineating the doctrine of theology proper but simply stating his conviction of the apostolic right of baptism. Now that's the background, this international gathering, this camp meeting in 1913. Wordsworth Etter healed in the name of Jesus.

McAllister's comment, at least in the book of Acts, that baptism is in the name of Jesus and its central text, of course, would be Acts 2:38, "Repent and be baptized in the name of Jesus." In that context, a key early figure comes to us. His name is John Schep, originally Hans Schep, was an immigrant from Germany who attended the encampment as a preacher, at least according to Vinson Synan. Rider in his book *Theology of the "Jesus Only" Movement* says, "Schep ran away to sea at the age of 14 and had no education but loved to argue, and would've liked to preach but had no acceptable ministry." Whether that is true I am not certain. McAllister's comments about baptism in the name of Jesus so inspired Schep that he spent a night in prayer. Along toward morning he claimed to have received a revelation of the power of the name of Jesus which overwhelmed him.

He jumped to his feet and ran through the camp shouting that he had received a revelation. According to Brombeck, quote, "The revelation made a profound impression upon the campers

and all rejoiced with Schep and began to search the scriptures concerning the name of Jesus.” This searching of Scriptures led to a lexical search for the occurrences of such phrases as “My name” or “the name” and especially the baptismal formula of Acts 2:38. The revelation that we should be baptized in the name of Jesus only led to action. A large company was taken to the coast near Long Beach and baptized or rebaptized in the name of Jesus.

Deeply affected by Schep’s vision was Frank J. Ewart, who became the movement’s early leader. Ewart was a native Australian who had come to Los Angeles by way of Canada and entered the Baptist ministry. After accepting Pentecostalism in Portland, Oregon, in 1908, he became Durham’s assistant in Los Angeles; remember he set up his ministry in the Cober Mission, succeeding Durham upon the latter’s death. After discussing the baptismal issue with McAllister, he spent a year formulating his new doctrine before preaching it. Exactly one year from the date of the Arroyo Seco camp meeting, he noted in his book *The Phenomena of Pentecosts*, “Just outside Los Angeles, in a town called Belvedere, I preached my first public sermon on Acts 2:38 on April 15, 1914. The message took fire and that night a revival started. Brother Glen A. Cook”—if you remember Cook, he was the young man who carried the news of Azusa Street to Indiana and Ohio and was very influential in introducing that doctrine among holiness people, particularly in the Christian and Missionary Alliance—“Brother Glen A. Cook had come back from an Eastern trip and came out to the meeting that night, accepted the message, and became my assistant in the tent campaign. I baptized brother Cook and he baptized me, and then the candidates for baptism in the name of Jesus started to flock to the tent.”

Ewart held to one personality in the Godhead, and that personality being Jesus Christ and the terms “Father” and “Spirit” being only titles used to designate various aspects of Christ’s person. Ewart won Glen A. Cook, a veteran of Azusa Street, who carried the Pentecostal message from Azusa to Indianapolis and Memphis. To buttress their claims to new teaching, Ewart and Cook declared that they received a second revelation, that revelation being that Peter did not use Matthew 28:19, that baptismal formula, in Acts 2:38 because it was revealed to him at Pentecost that the name of the Father and of the Son and of the Holy Ghost is Jesus Christ.

So it seems to me that what they did to buttress their revelation was to try to deal with the fact of the baptismal formula of Matthew 28:19. “Make disciples,” the text says, “baptizing them

in the name of the Father and of the Son and of the Holy Spirit. And lo, I am with you always, even on to the end of the world.”

And why is it that in Acts 2 we are not told to baptize in the three names but only in the name of Jesus? They postulate that in Acts 2, the coming of the Spirit at Pentecost, that the Spirit must have told Peter that this indeed was the new truth that was to be preached. Ewart began to spread the message across the nation through a periodical entitled *Meet in Due Season*. The new message spread much like the Azusa message of 1916. Now, that’s something that’s interested me as I have studied the movement over the years is that it’s a movement that is searching for new insight from God, and every new insight is almost like a wave that crashes across the landscape, as we will see time and time again in our study up to the current day.

So that’s how it began. It began in a camp meeting, Mary Wordsworth Etter preaching and healing in the name of Jesus only. McAllister’s comment that in the book of Acts they baptized in the name of Jesus only, followed by Schep’s vision and the coming of Frank Ewart, who began to preach that as the most successful way of following the Lord. Termed the new issue, the teaching spread over the country, reaching St. Louis and points east in January 1915, only nine months after the Assemblies of God was formed. Kendrick wrote in his history of the Assemblies, “During the years immediately following 1914, the new message caused considerable confusion in Pentecostal ranks. The impact was heavily felt in the Assemblies.” Brombeck wrote, “The list of ordained ministers plummeted from 589 to 429. The total missionary giving shrank proportionally.”

Speaking of Glen A. Cook, Synan says in his book, “One very important factor in the spread of the oneness doctrine was an Eastern preaching tour taken by Cook in 1915. Cook took the message from the west coast of St. Louis and J. Roswell Flowers in the first month of 1915. St. Louis was then the headquarters of the Assemblies of God and Flowers, a friend of Cooks, since the latter took the message to Indianapolis in 1917. Flowers listened to Cook, preached for a week in mother Mary Barnes’ faith home and saw Barnes and her entire staff re-baptized in the Mississippi.” Cook claimed that this baptism with its single name formula was, as in Gideon’s day, the, quote, “what are tests,” unquote.

Only those who were alert, who were open to God’s best were going to pass the test. It was a new insight of a state whereby

we can be pleasing to God. It's a new division among the church between those who are faithful and those who are not, those who are alert and those who are unfaithful to God. Flowers, however, refused Cook's new message as unscriptural. From St. Louis, Cook went to Indianapolis, where he had introduced the Azusa message eight years before in 1907. As Cook departed, Flowers promptly wrote G. T. Haywood, the Assemblies of God pastor, warning him against oneness theology. Cook, however, arrived before the letter to this leading black Pentecostal pastor, who baptized Haywood along with 465 of his church followers. Haywood's church became a "Jesus Only" center and has continued to be a leader in the movement. Of this defection of Haywood from the Assemblies, Vinson Synan says, "The news of Haywood's defection caused consternation among the Assemblies of God leaders. Since Haywood pastored one of the largest churches in this movement and was their leading negro pastor." Brombeck adds, "And suddenly from heaven the wildfire that had been slow to start now began to leap from mission to mission, assembly to assembly, until it became the issue of the day." And what it's going to do is threaten the life of this fledging new movement called the Assemblies of God.

As the new doctrine spread rapidly, an erroneous report that all the presbyters of the general counsel of the Assemblies of God had accepted this new doctrine added to the confusion. E. N. Bell wrote an article in the *Weekly Evangel* entitled "Baptism Once for All: Attacking Oneness, Re-Baptisms." D. W. Kerr and Bell flooded the periodical with defenses for Trinitarianism. The battle over the infant organization was about to begin. This issue almost wrecked the life of the Assemblies of God that had no creed but inerrancy in Spirit baptism. The church had no one capable of writing a definitive treatise on the issue. And many felt a shorter baptismal formula was permissible.

On the 11th of May 1915, the executive presbytery met in St. Louis and formulated a preliminary statement concerning the principles involved in the new issue which was subsequently published on the front page of the *Word and Witness*. The report stated in part, this is the June 1915 issue, and the *Word and Witness* is the merger of two periodicals that was a forerunner to the birth of this organization called the Assemblies, as we argued in the last lecture.

To quote it, "We cannot accept a doctrine merely because someone claims to have a modern revelation to that effect. Such statements

as the name of the Father and of the Son and of the Holy Ghost is Jesus Christ, that Christ is the Holy Spirit." So simply, the early assembly leadership took the position that this was not of God and that it had to be addressed. And they did. They rejected it.

In June of 1915, Bell became so alarmed; E. N. Bell was a very, very prominent early leader in our story. In 1915 E. N. Bell became so alarmed that he called for a special meeting of church officials in Little Rock, Arkansas, to "combat the new heresy," unquote, as he called it. Bell's attitude suffered a rapid reversal at the third Interstate Encampment of the Assemblies of God from July 23 to August 1 in Jackson, Tennessee. Bell was to be the speaker, but sensing he had no unction, no power, he sent for evangelist L. V. Roberts of Indianapolis, a Oneness exponent, which seems to odd to do to me. After one sermon, Bell shocked the congregation by announcing his desire to be rebaptized, and H. G. Rogers, an executive presbyter and camp leader, announced the same. Three of the five signers of the call for the first general council at Hot Springs, Arkansas, defected to the Oneness side: Bell, Goss, and Operman. This was cataclysmic for this embryonic organization. It had no reason to make it an issue in a sense in that it was not part of their doctrinal statement, but there was a subtle doctrinal statement and this is what they're arguing over.

The general council of the Assemblies of God met in October 1915 in St. Louis with the issue of Oneness uppermost. Finally, they had to deal with it fearing that any decision would hurt the infant organization. The decision on the issues were postponed until 1916. The general council in St. Louis in 1916 the following year met to settle the issue. Chairman J. W. Welsh appointed a committee made up of all Trinitarians to draft a theological creed for the church which, if passed, would ensure the Trinitarian position within the Assemblies of God. And as I have hinted before, they not only drafted a Trinitarian creed, an article, but they adopted a sixteen-point doctrinal statement which placed it squarely within traditional orthodoxy. By this time, E. N. Bell recanted of his Oneness error, stating, "I believe that every honest soul who has done this will one day regret his steps." So Bell reversed himself and came back into the Assemblies of God as a Trinitarian.

Although a long debate developed into a, quote, "regular dogfight," unquote, the Trinitarians proved the majority. The sixteen-point statement of fundamental truths was accordingly adopted with point three entitled Essentials as to the God-Head Enumerated.

I'll quote just a portion of it, which is a very fine statement of the doctrine of the Trinity. It reads at point 13, section C,

Accordingly, therefore, there is that in the Father which constitutes Him the Father and not the Son. There is that in the Son which constitutes Him the Son and not the Father. And there is that in the Holy Ghost which constitutes Him the Holy Ghost and not either the Father or the Son. Wherefore, the Father is the beginner, the Son is the begotten, and the Holy Spirit is the one proceeding from the Father and the Son. Therefore, because these three eternally distinct and related persons in the God-Head are in a state of unity, there is but one Lord God Almighty in His name.

And so forth. The immediate result of the strong Trinitarian posture was the withdrawal of the Oneness factions. When the time came to publish the minutes, Flowers found the list of ordained ministers had sunk from 588 to 429. Missionary giving, which had reached \$10,000 the first year, 1914, had dropped to under \$5,000 in 1916. Flowers, in his history of the Assemblies, says this: "While the separation was keenly felt by all those who endorsed the statement of fundamental truths, yet it was felt that the very life of the fellowship had to be preserved by this action." On the positive side, however, the adoption of a creed brought ministers into the church so that by 1917, one year later, the ordained clergy numbered 620, foreign missionaries 73, with a budget over \$10,000.

So what I'm saying is that this movement was saved, if you would say that, unity was brought to the movement, but by the time you come to 1916, there's some fairly important divisions within classical Pentecostalism that continue down to this day. For instance, there is a strand within the classical Pentecostal movement that are of a Holiness Wesleyan orientation. They would tend to see three distinct works of grace, saved, sanctified, baptized. There's a Baptist Holiness strand within classical Pentecostalism, sometimes called finished work, which will become the dominant position in the Assemblies of God. They would see two works of grace, two distinct, separate works of grace, not three, saved, which includes sanctification, and baptism.

So literally put, simply put, there are three-step classical Pentecostal people and there are two-step classical Pentecostal people.

Another division among classical Pentecostals are Trinitarian Pentecostals and Unitarian Pentecostals. It's sort of tricky to try to remember all that. Let me pass on for a few moments, not so much to talk about Trinitarian groups, which are expressed in the largest number, of course, in the Assemblies of God, but to talk about the rise of some of the "Jesus Only" groups that are with us to this day.

After the general assembly, sharply rebuked Unitarian elements in the Assemblies of God the organization suffered schism resulting in the emergence of several large, sometimes Unitarian groups. The major impact of Unitarian Pentecostalism was felt in Indianapolis in Haywoods' church and in St. Louis, which was obviously the headquarters of the Assemblies of God. In each of these cities a major Unitarian group will emerge.

Let me begin first with the Pentecostal Assemblies of the World. So what I'm doing at this point is simply trying to get in your mind some of the major classical Pentecostal Unitarian bodies. First the Assemblies of God of the World. This group is a splinter from the Assemblies of God following the Oneness controversy of 1916. The leading figure and leader of the Pentecostal Assemblies of the World is the black Pentecostal G. T. Haywood, an evangelist who had a large congregation in Indianapolis, and we've talked about the relationship of Glen Cook to that organization or that church. It was originally an interracial body, that is, when it began in 1916. But in 1924 the white members withdrew and formed the Pentecostal Church Incorporated. The issue appears not to have been so much racial as it had been ecclesiastical. The Pentecostal Assemblies of the World reported 126 churches, about 8,000 members in 1926, 550 churches and 45,000 members in 1960, and as the last data I could obtain, about 600 churches and 50,000 members in 1968. This body is typically Pentecostal-Holiness in theology but is uniquely strict in its moral standards. Jewelry, bobbed hair, cosmetics, hosiery, length of dresses, neck lines, short sleeves, bright ties, foot washing, tongues, healing prevail. But unlike some Afro-American bodies it has no foreign missions work. So one example of a Unitarian Pentecostal denomination is that 1916 breakoff from the Assemblies which is now called the Pentecostal Assemblies of the World.

Another group, this time out of St. Louis as opposed to Indianapolis that is fairly large, I think it's the largest of the Unitarian groups within Pentecostalism, is called the United Pentecostal Church Incorporated. The United Pentecostal Church was organized in St.

Louis in 1945, the result of the merger of two Oneness bodies to become the largest such body in the United States. For instance, in 1965 it had over 1,800 churches and 200,000 members. It's a merger of two earlier ecclesiastical groups. The first one was called the Pentecostal Assemblies Incorporated. That resulted, as previously indicated, from a split in the Pentecostal Assemblies of the World in 1924. The white element separated out of it. By 1936 the group had 168 churches, by 1945 it had grown to 450 churches and some 17,000 members. The other group with which this group, the Pentecostal Assemblies merged, was simply called the Pentecostal Assemblies of Jesus Christ. The Pentecostal Assemblies of Jesus Christ resulted from a merger of several small Pentecostal groups in 1931. The earliest of these groups appears to be from 1913 consisting of many that did not enter the Assemblies of God. They, however, traced their ancestry through Topeka and Los Angeles. The merger, that is of the Pentecostal Assemblies Incorporated and the Pentecostal Assemblies of Jesus Christ, that merger, was consummated in September of 1945 in St. Louis after a year of planning. In 1946 a Canadian group of Oneness bodies entered the affiliation. They had been founded in New Brunswick in 1933.

So there are two substantial, we would say, "Jesus Only" groups that you may see as you drive across America and through our towns. And you might recognize them when you see them, the Pentecostal Assemblies of the World, Indianapolis, Indiana, and the United Pentecostal Church in St. Louis. The United Pentecostal Church, the largest of the Unitarian bodies, is a merger of two different groups of the same theology in 1945, the Pentecostal Assemblies and the Pentecostal Assemblies of Jesus Christ. Theological unity prevailed in the merging bodies except some dissented from a tenet known as baptism of the water and the Spirit. In short, Soper noted, quoted in Rider, the *Theology of the "Jesus Only" Movement*, "The new birth consists of being baptized in water in the name of the Lord Jesus Christ and being baptized with the Holy Ghost with the evidence of speaking with other tongues." The church has a printing house in St. Louis, the Pentecostal Publishing House, and a periodical, *The Pentecostal Herald*. It operates several Bible schools, one called the Apostolic Bible Institute in St. Paul, Minnesota, the Pentecostal Bible Institute in Tupelo, Mississippi,

the Western Apostolic Bible College in Stockton, California, and Conquerors Bible College in Portland, Oregon.

Like the Pentecostal Assemblies of the World, the United Church is quite narrow in its moral code. They disparage theaters, dancing, mixed bathing, makeup, immodest dress, worldly sports or amusements, and so on. After a discussion of its moral code, Damboriena wrote, and I quote, that, "The United Pentecostal Church continues to fascinate some people." At the point of the merger the denomination had 900 churches and 34,000 members. It has since grown to over 3,600 churches and over half a million members. So it's a considerable denomination.

Now just a few others that are smaller but the names you might recognize as you go about the country. There are numerous small groups and independent churches that hold to both Pentecostalism and Jesusology, of which these are but a few. First, the Apostolic Overcoming Holy Church of God. This church was founded in 1916 in Mobile, Alabama, by W. T. Phillips. Phillips was a preacher in the Methodist Episcopal Church but withdrew having received certain supernatural revelations and endowments. He then joined an Afro-American arm of the apostolic faith movement, but feeling cramped, formed the Ethiopian Overcoming Holy Church of God proclaiming himself bishop. Phillips established more than 100 churches in Alabama alone so that by 1977 the group counted 12,000 members and 177 churches. That's the Apostolic Overcoming Holy Church of God.

There's also the Church of Our Lord Jesus Christ of the Apostolic Faith. These are all Unitarian. This church emerged among black Pentecostals in New York City about 1920 following the example of G. T. Haywood's church, Haywood's Apostolic Church of Jesus Christ in Indianapolis. The church was established by R. C. Lawson in Columbus, Ohio, in 1919.

There's also the Associated Brotherhood of Christians, a rather loosely knit organization, a cooperative fellowship of Oneness Pentecostal faith with headquarters in Wilmington, California. The Church of Jehovah, founded in 1919 by H. E. Reed in Hot Springs, Arkansas, is likely the most radical. Now called First Church Pentecostal. There's the Full Salvation Union Church founded by James F. Andrews in Lansing, Michigan. And there is the Apostolic Church founded in 1945 in Texas by R. L. Blankenship.

And the last example I'll use is the International Missionary Association founded in 1954. This is the latest of the Oneness groups organized in Faith Temple, Dallas, Texas by W. E. Kidson, who formerly was general secretary of the United Pentecostal

church. Perhaps a good summary of all of this comes from Synan's very fine history of the Holiness-Pentecostal movements when he says this: "In addition, there sprang up hundreds of independent congregations throughout the United States which held to the Unitarian view but which did not affiliate themselves with any nationally organized denomination. It would be impossible to gather complete and accurate information on these churches, many of which practice such oddities as snake handling and free love."

As our time draws to a close I thought it might be wise to methodically list in summary fashion where our story has taken us, because we'll soon accelerate our story as this movement gains momentum in the 1930s and the 1940s. What I've tried to argue thus far in our story is this, that the ideological and theological roots of the Holiness-Pentecostal theology which are seen in embryonic form in the teachings of John Wesley of England and Charles Finney of the United States, that forms the foundation, the theory behind the movement. Second, the emergence of a movement in the 1930s spearheaded by the Langfords and Palmers called the Tuesday Meetings to Promote Holiness as well as to be a panacea for Methodism's ills prior to the Civil War, hence the popularization of a holiness crisis sanctification. The Tuesday meetings, third, led to the National Holiness Movement as a two-step sanctification theory leaped across denominational lines. Fourth, the rejection of holiness teachings within Methodism leading to the emergence of often times radical independent holiness churches. Fifth, in the midst of the holiness upheaval, Parham emerged with Irvin's interpretation of John Fletcher and three works of grace. Pentecostalism was born in 1901 as the Apostolic Faith Mission or movement in Topeka, Kansas. Sixth, through Parham and Seymour the movement gained national headlines at Azusa in 1906 and rapidly became both a national and international movement. Seventh, in order to bring solidarity and uniformity to the movement, the Assemblies of God was formed in 1914. Eighth, unity in the constantly growing movement became an elusive dream as the Oneness issue split the Pentecostal movement into two divergent camps. Theological schism and division all but ended with this century's second decade. Indeed, the emerging churches of the 1920s and 1930s grew from infancy around a charismatic personality. By the end of the 1930s, the formation of such groups will have nearly ceased.

Thus, in this lesson and the next, the focus shall be upon new Pentecostal groups that came into being after the 1916 division.